THE FLIGHT OF TIME,

Discerned

By the dim shadow of *Jobs* Diall,

IOB 9. 25.

Explained

In certaine familiar and profitable meditations *well conducing to the wise numbering of our dates in the sad time of this mortalitie.*

As it was delivered to his charge at *Bloxham* in *Oxford-shire* by the Pastour thereof.

R. M.

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PSAL. 90. 12.

Lord, So teach us to number our Dayes, that we may apply our hearts unto wisdome.

LONDON,

Printed by *George Miller* for *George Edwards*, and are to be sold at his house in *Greene-Arbour* at the signe of the Angell. 1634.

THE FLIGHT OF TIME

346;08

TO THE HONOVRABLE

Mrs FRANCES FIENNES *wife to the Right Worſhipfull M^r.* IAMES FIENNES *Eſquire* (Sonne and heyre apparent to the Lord Viſcount Say and Seale) and one of the daughters of *ye L.* EDVVARD Viſcount WIMBLETON *Grace and Peace, &c.*

Vertuouſly Noble,

THers nothing in this ſmall module preſented to your Religious view but what you know, nor any thing which can be too well learned: the Prieſts lips are as well to ſettle and rivet knowledge in the heart, as to tender it to the eare: and the moſt intelligent muſt be, for knowledge, as the Suppliant in the Goſpell was for Faith, and cry, and ſay with teares, Lord *I know*, helpe thou my want of know-

ledge. Both muſt endeavour the procuring ſuch practicall and ſaving knowledge, by the power whereof the judgement may be rightly enformed, and the will and affections framed for the well ordering of the life and converſation. Your knowne care and ſtudy in this holy practiſe inviteth and emboldneth towards your Godly acceptance theſe familiar and ever ſeaſonable meditations: the rather for that the partie whoſe late death occaſioned the preſent task, was in her life time an afflicted object of your much exerciſed and voluntary compaſſion, many moneths your chargeable and much tendered patient: too late, for her body, in reſpect of the deſperatenes of her malady (the care being yours, but the cure Gods peculiar) but not too ſoone for her ſoule, which received no ſmall confeſſed phyſick from your counſell, prayers and example. She lived a daughter of Iob, *her daies being ſhort and painefull: and dying a daughter of* Abraham *in faith and patience, left nothing fitter to acknowledge her debt to you then this part of her funerall ſolemnity; which therefore I am bold to preſent in her name to your noble deſert. Chriſtians care and paines in doing good to all, eſpecially Faiths houſhold, hath ſufficient reward with God: who notwithſtanding muſt be glorified by men in the view of*

his

his graces ſhining in his eminent ſervants: which who ſo dare performe with flatterie, let him look unto it: for my part herein ſincerity is conduct, as far as my heart and I be beſt together acquainted. If you, or any for your ſake, reape any price of labour in reading this publiſh; I know, God ſhall not want his praiſe.

Proſper ſtill, with your noble conſort, as your ſoules proſper, to your continuing rich in good workes (the Kings high-way to your kingdome.) Be bleſſed with Booz *and* Ruth *their bleſſing*, to do worthily and be famous: *and let your famous worthines (as it doth) ſhine long through your humility heere, till both your graces be late crowned above in Glory,*

Your Honours unworthy neighbour

ever well-wiſhing you

in Chriſt Ieſus

ROGER MATTHEVV.

THE FLIGHT OF TIME,

Diſcerned by the dim ſhadow of *Iobs* Diall, *Iob* 9. 25.

BIBL. CANT. ACAD.

Iob 9. 25.

Now my dayes are ſwifter then a Poſt; they flee away, they ſee no good.

THeſe words are a part of the ruthfull complaint of afflicted *Iob*: who, having taken to conſideration Gods juſtice and power in his afflicting the ſonnes of men, commending the one to be impeachable and no way to be reproved, eſpecially *verſ.* 2. the other to be impregnable and no way to bee reſiſted, particularly *verſ.* 19. drawes towards a concluſion well ſuting with his owne preſent condition, and his friends partiall cenſure of the ſame, *viz.* that the effects of Gods juſtice and power in trying men by afflictions are not (ſimply) ſound arguments of Gods diſpleaſure: ſith [a] *the Lord bringeth to deſtruction both the perfect and the wicked.* So that, whether [b] *he gluck away the innocent ſuddenly*, or forbeare & ſeeme to [c] *give*

[a] Verſ 22.
[b] Verſ. 23.
[c] Verſ 24.

the earth, by way of long possession, *to the wicked*: notwithstanding, so *past finding out shall his judgements be to us*, (whether for tryall or for terrour) that no man shall discover his intentions: yea he covereth *the faces of judges*, saith the Text: the best discerners may as well finde out the furrow of a ship in the Sea, or tracke the flight of an Eagle in the ayre, as sound Gods insearchables in this kinde; *Iob* desires to know the mans name and place that dare arrogate the contrary to himselfe,

[d] Vers. 24. [d] *Who, and where is he?*

Thirdly, that misery is no sound argument of Gods anger, the Text in the 26. verse (to this verse read unto you) to declare the heavie hand of the Lord upon himselfe in a threefold degree of that infirmity and wretchednesse, whereunto, as all mortality is subject, so himselfe was at this present severely subdued. *Now my dayes are swifter then a post, &c.*

Which words note unto us three remarkables of *Iobs* and all humane frailty: First, the shortnesse, Secondly, the swiftnesse, Thirdly, the sadnesse of the same.

1. The shortnesse appeares in the small fragments of it, being but Daies. Large extents are measured by long dimensions, furlongs, miles, leagues: short by feet, spannes, yrches: Daies, yee know, are no long durances, and how can life eeked and piece-dout by Daies be of any long continuance?

2. The swiftnesse is discovered two waies. First, by a comparison to a messenger of state, which, notwithstanding his important haste, rideth not so fast to his appointed boundary. Secondly, by a similitude (as all metaphors in substance, are) in a word borrowed from the Fowler, of quicker dispatch then any horse or dromedary, *they flie*: amplified by a terme of increasing distance, *away. Swifter then a post, they flie away.*

3. The sadnesse glimmers forth in the absence of comfort and prosperity, delivered under the terme *Good*, and its part-ly expressed by the strongest negative, partly confirmed by the surest witnesse (that of the eye) *they see no good.*

The porch thus opened, lets enter into materials: and first to the first condition of *Iobs* frailty, and in him, of all mankind in generall, viz.

Daies

Daies and small pittances of humane life, reaching us this usefull observation, That *Mans whole life is but short*. Short Doct. 1.
daies are all the limmes of mans time, (like a short line consisting but of pricks) the whole body of his time cannot be long. When *Iacob* had well neere all his yeeres together, he summes the totall into a [a] *few daies*. *David* could gripe all Gen. 47. 9
his daies into the compasse of a [b] *Span*. As nature nurtured the Ps. 39. 5.
heathen in the cursed state of this mortality by a bladder and a bubble, both swell, with a puffe, and shrunk with a pricke: by a breath whose being, or vanishing, who can say which is sooner, longer? So grace advertiseth Christians by most significant comparisons expressing their short abode in this [c] *their dust*. [c] Ps. 146. 4

The Apostle *Iames* would scarce vouchsafe it any comparison. [d] *What is your life*, saith he? twiting us with our false conceit of long life by a holy-front: if it be, saith he, of any subsistence at all, its but like a vapour that appeareth for a little time, and then vanishes away. What saith *David* to our daies? They are saith he, [e] *as a shadow, and there is no abiding*. And what [f] *Hezekiahs* opinion? *As* [g] A shepheards tent, of no long stay. [h] A weavers shuttle is of no long race: [i] a pilgrims tabernacle soone flitted. So vaine a thing is man. How long is wax in melting? [k] So is life in the middest of its fortresse. [d] Iam. 4. 14. [e] 1 Chron. 29. 15. [f] Isa. 38. 12. [g] Iob 7. 6. [i] 2 Cor. 5. 1. [k] Ps. 22. 14.

How durable is the state of [l] grasse? [m] *We fade away suddenly like the grasse*. What's a rules grace? Shortnesse, [n] *Our yeeres passe away as a tale that is told*, a thing gone and past. [l] Ps. 90. 5. [m] Ps. 90. 9. [n] Ps. 90. 9.
Yea, as if these comparisons were yet defective, the Prophet addeth a sleighter manner of similitude, resembling mans life to a [o] dreame, and that when its past, when a man awaketh; a thing gone before you can collect what it was, and when it was, it was but a thing (or rather a just nothing) of meere imagination. But how is it that mans life is thus scanted? [o] Ps. 73. 20.

1. The principall cause is God. [p] *Thou hast made my daies as it were a span in length*, saith *David*. Reason. [p] Ps. 39. 5.

2. The provoking cause is sinne. Thats a sudden waiter. [q] *The same day thou eatest, &c. thou shalt surely die*: God hath Gen. 2. 17.

sealed it with an oath, *surely*.

3. The working cause, the consuming effects of sinne, sor-
[z] *Iob* 4.19. row and misery both inward and outward: a house of [z] clay so strongly beleagured cannot hold out a long siege.

[a] *Gen.* 3.19. 4. The materiall cause, [a] dust; he was appointed no long
[y] *Iob* 4.19. standing whose [y] foundation was laid in dust.

[x] *Iob* 14.1. 5. The procreating cause of mankinde necessitateth a very short stay: [x] *Man that is borne of a woman hath but a short time.* If he stand to his pedegree it cannot be, that shee that hath no fee simple nor lease of one houre, can make over any long entale of time to her posterity.

The truth of our short abode thus confirmed rather by way of meditation upon a thing much usefull, then for proofe of a point so plaine: what better application shall we make then
Vse 1. First, by way of checke to rayne backe the outrunners of time in this luxuriant age of dingthrifts of time, wastfull lavishers of their small allowance? how many lay about them, as if all their exhibition this way were flong them by talents, and therfore spend it with like profuseneese as giddie youngsters newly leapt into their lands, squandring away by pounds, the comming in whereof they never knew by pence? such licentious merchants of time trade in every countrey so wastfully, as if they had more time then can be spent whiles good; so prodigall of daies, moneths, yeares, some upon doing nothing, others upon nothing to the purpose, many upon whats contrary to what they should doe, till they turne starke bankrupt both for time and grace. Alas its but winde they feed upon when they thinke they fat their soules with a conceit of living as long as
[*] *Gen.* 11. 28. such and such a long liver of their progeny, forgetting [*] *Haran's* case and thoulands more that die before their parents. Foolish men, that neither with all their wealth can purchase one minute of time, nor with all their strength procure an houre of health, nor with all their wit differ death, much lesse prevent judgement, yet will never season their thoughts with any meditation of weakneese, death, or judgement. Well, the evill day is never the more distant for their putting it off: sickneese may come at an instant: weakeneese will come; death

must

must come: the longer the ſhadow of life ſeemes to be, the neerer their ſun is to ſetting; their glaſſe is running: their houre is at hand when they ſhall make audit before the impartiall Judge for all theſe flatteries of themſelves, and for their intentions wherefore they thus deceived themſelves, for all the duties they have omitted, for all the evills they have committed, all the inſtructions they have neglected, all the promiſes they have deſpiſed, all the threatnings they have ſleighted, all the talents of youth, health, ſtrength, wit, &c. they have hidden, and for all the creatures, meanes, and times they have preſumptuouſly abuſed. If any will ſurfet upon hopes of long joy and contentment in licentiouſneſſe, and reſolve (upon that ground) ſtill to turne Gods grace of time yet afforded, and meanes of converſion yet proffered into wantonneſſe of ſinning, let him with his ſweet conceits take this ſorrow ſop amids, that his delights cannot be long and certaine whoſe life is but ſhort and uncertaine. God will ſhortly put an end to his pleaſures and perſon, death groans for him, that ſergeant is within one ſpan of his boſome, his judge begins to laugh as faſt at his deſtruction as he laughes at his inſtructions: time is at hand when his dulleſt ſenſe ſhall feele, to his woe, what his faith now wil not beleeve, that the joyes of this firſt life which he fanſied to be eternall are but few and ſhort, but the miſeries of the ſecond death, which he never dreamt of, ſhall be numberleſſe, meaſureleſſe, eaſeleſſe, remeadileſſe, and utterly endleſſe.

2. In the ſecond place, this ſerves to reprove a generall fault in all whom the Lord pleaſes to afflict any whit more then ordinary: it being the guiſe of impatient man to feed his melancholy diſtempers and to waſt his ſpirits with meditations upon the length of his afflictions, amongſt whom a yeeres health is ſhorter then they can have while to feele: but a moneths or weeks ſickneſſe is long, and long, and longer then they can beare. If the Lord would glorifie himſelfe in their faith, in their aſſurance of eternall joyes for temporall & ſhort paines, he ſhall not do it: if he will gaine glory by their patience in any tedious durance, he comes to the wrong houſe; they had

rather he loſt his honour then they their eaſe: No, no, benefits be of the ſhorter ſize though they laſt moneths and yeares; croſſes of a day muſt be long though life it ſelfe be ſhort.

What conceive we of thoſe exquiſite tortures which remaine the unrepentant idolater, the impenitent blaſphemer, the reſolved offenders of all ſorts in eternall and inextricable wreck and miſery without any eaſe or date? And what intolerable impatience to murmure at the ſhorter when we deſerve both theſe? Mend this fault, and do God more honour, the truth more credit, and our ſelves more eaſe by muſing upon mercies, by comparing eternals with temporals, by conſidering the ſhortneſſe of thy life, and ſo confeſſe and praiſe the Lord for thy ſhort afflictions, unleſſe thou will in fooliſh peremptorineſſe ſay, [a] *thou waſt the firſt man that was borne, and waſt made before the hills*, ſufferedſt ever ſince, and reſolveſt to ſuffer for ever after thy departure hence.

[a] *Iob* 15 9

3. Thirdly, have we but ſhort daies heere to ſpend? What ſhall we doe better then to ſtrive with God in prayer, and our ſelves in practiſe.

Firſt with God, in commending our requeſts to him in theſe *daies of our fleſh* after our Saviours example; he alone is the meats-man of our daies, [b] ſetting forth an appointed time to man upon the earth. Pray him in *Davids* words, with *Davids* ſpirit, to [c] *remember how ſhort our time is*, and to remove all hinderances of miſpending, and improve all his owne offred meanes and furtherances for the well-ſpending our ſhort abode heere: and for our ſelves, let's often ſeaſon all outward paſſages with thoughts of our approaching end, mixe them with our marriages, tradings, purchaſes, journeyes, all field-en and domeſtick labours, eſpecially with our recreations and delights: take heed of engroſſing and griping after more time or temporall things then the Lord affords; bethink how fraile thy ſelfe art, how ſhort thy time, of what manner thy abode: thy daies, as *David* told thee, are but of a [d] pilgrim: thy manſion is not thy home, thy houſe but an Inne; thy family and neighbours are but fellow-paſſengers, if thy corruptions within, or Satan and the world without beare thee in hand

[b] *Iob* 7.1.

[c] *Pſ.* 89.47

[d] 1 *Chron.* 29.15.

hand with enough layed up for many yeeres, give them all the lie with the tongue of this Text: and be sure that though thou must converse in the world, yet to keepe thy selfe free from the [u] corruptions of the world, as Saint *Paul* stiles them, [u] *2 Pet 1.4*
Its hard, but much discourse of temporall things will gnaw the conscience, as the rivers fret their bancks: but holy circumspection and moderation will ease that difficulty: the blinde want, though versed all in the earth, still preserves its velvet coat faire from the filth of the earth; thou hast thy eyes about thee, nor needst thou delve so deepe: so converse thou in earthly matters that thy conscience be not defiled, and beware thou suffer not the earth so to bury thy soule before thy body die, but that thou maist use thy eyes to discerne death peeping over thy shoulder whiles thou lookest upon thy worldly matters, or (if farther off) to ken it in its full gallop and flight to overtake thee, and thats the second part of this taske, *viz.* the swiftnesse of mans life in the *Post*, hast or rather flying of the same. *My daies are swifter then a Post: they flee away*: from whence who cannot spell forth this lesson? *Bernard.*

Mans life is swift as well as short. Our daies seeme wing-footed: *Iob* seemes doubtfull whether they run or flee. The swiftest rider is too slow to make expressure; the fowles wings best Emblems forth lifes quick dispatch: and that when it makes to the prey: and that of the [t] Eagle, not only for swiftnesse but strength, which no humane obstacle of either youth, wit, wealth, honour, or physick can stay or hinder from its appointed goale. The proverb drops too short that saith *Time and Tide stay not*: Tides creepe on but slowly and have their intersticies, stay somwhat when they have their stints, chalenge their returnes: Time is neither so, nor so. The Prophet speakes more home. Our time, yea the [x] strength of it, is soone cut off, *we flee*, yea *we flee away*, and that without either [y] abiding saith *David*, [z] returning as *Iob* hath it. *Dest. 2.* [t] *Iob 9.26.* [x] *Ps 90.10* [y] *1 Chron. 29.15.* [z] *Iob 7.9.*

The Holy Ghost is ample for comparisons, as before: resembling mans sliding state to things ever upon the rode of haste. To a [a] floure that fades apace. To [b] water that runs apace. To a [c] ship that sailes apace. To a Post and an Eagle. [a] *Es 40 7.* [b] *Ps. 22.14* [c] *Iob 9.26*

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as ye ſee, that rides and flees apace. There's no keeping pace
[a] Iob 7.7. with time but upon the wings of the [a] Winde that whirles apace.

But how comes this to paſſe, that man in his beſt eſtate, though in honour, is thus altogether a flying vanity and abideth not?

Reaſon. 1. If natures reaſon may carry it, the ſubject and foundation of time runs (as it were) all on wheeles: the heavenly Orbs, (of ſwifter motion then of any flying bullet from the ſtrongeſt Ordenance) whirle the times about: amongſt which, the unceſſant circuits of the Sunne and Moone are
[b] Eſ. 40.22. appointed (by him that [b] ſits upon the circle of the earth, and
[c] Vers. 12. [c] meteth out Heaven by the ſpan) to meaſure forth theſe earthly yeeres, moneths, and dayes, till all time be ſwallowed up into eternity and theſe heavens be no more: How then can our daies be ſlow?

2. Doe not ſinne, and ſinners make quicke worke in the
[d] Pſ. 58.3. world? How ſpeedily do men breake into it? Even [d] from
[e] Pro. 6.18 the wombe; With what eager purſuit doe men follow ſinne? Even (like *Iehues* furious march) ſwiftly: [e] their feet are ſwift in running to miſchiefe; ſome faſter, ſome ſlower, all too faſt. How would wickedneſſe tyrannize might it in this heat have while to roote and ſpread, and ſeed according to the luſt of ſinfull men? And who ſhall hinder ſwift ſinners from bringing upon themſelves ſwift deſtruction?

3. Neither is experience ſo ſenſeleſſe of the reaſon (*a parte poſt*, as they ſay) by a touch of after-wit, that perceives every minute of time ſo flight that it prevents the quickeſt catch, gives the heedfulleſt attention the ſlip, and out-ſtrips the ſpeedieſt chaſe. The time to come is but only in conceit, the time paſt is fled in inſtants: who can ſay of any time preſent, now it is, ſith it out-runs thy thought?

Vſe 1. This ſhreds off the ſuperfluous deſires of many men, male-contented with their preſent ſtates: who, like infants after youth, and youth after riper age, are ever liquering after future times. Oh, were ſuch a quarter day come, or ſuch a yeere or time expired, they were made. Why? what hadſt gotten

ten by this catch: if thou couldst finger some thred of time before the Sun can spin it? First thou shouldst get but a wilde soule, a shadow, a puft, whose hasty vanishing would more vexe, then its approach did please. Secondly is the thing, for which thou so over-reachest, good or evill? If thou hast such a greedy worme under thy tongue for that which is evill, that like (*Esau* for the pottage, or *Elies* sonnes for the flesh,) thou wilt needs have it, [t] Now, or (in a sort) wilt take it by force: hearken what the next verse telleth thee, [u] Therefore thy sinne is very great before the Lord. But admit the thing bee good for which thou wouldst so sinne steale upon the time to come; assure thy selfe, it would come so raw (as *Iacobs* abortive blessing did) that thou wouldst not relish the bitternesse that would accompany the tast of it, for plucking Gods appointed season (which onely ripeneth all) to thy brittle lusts; besides, so weake (generally) doe such men prove in the well-ordering of time so over-gripe, that, when its come, they are as unable to use it as to hold it.

[t] *Gen.* 25. 30. [u] 1 *Sam.* 2. 16. *Vers.* 17.

Secondly, this aggravates the vexation of a worse sort of men, whose anxiety is most, for that their youth slips away so fast, and their age comes on so close, that they feare lest they shall not have all their sports in, all their cups in, all their pleasures and profits in time enough. Oh, that they could realize that [x] inward thought of some that their houses shall continue for ever! Oh, that they could cause the shadow of their lives dial to stand still two or three *Methuselaes* ages, or goe backe to *Adams* time and take them along to eternity of pastime! No, no, time is irrevocable for the past, unstayable for the present: their shadow is declining, their glasse running, their sinne setting apace: Gods pursevant death is more then in pottoh, even like the Eagle towards its prey: their pleasures swift as the Sunne, and flie apace; Gods wrath swift and comes apace: swift death, swift damnation treads upon the heeles of all impenitent suffering of evill workes, and putting off of the evill day.

[x] *Psal.* 49. 11.

Use 3. How much better to hasten with the time to a profitable instruction to redeeme the time past, and improve the present. If mis-spending of the time past be sufficient, as that
1 *Pet.* 4. 3 1 Apostle saith; what shall wee better set about then the
2 *Eph.* 5. 16 2 redeeming it being suffered by us (for want of due care and watchfulnesse) to be carried captive by Satan to the servitude of sinne: labour we by prayer and repentance and new obedience, to make our evill daies good daies, and so to rescue and recover our time into its liberty againe: And for our
a *Rev.* 12. 12. present allowance of time, if a Sathan so much the more beturs himselfe for evill by how much shorter time he knoweth he hath: how much more should we bustle for good, knowing how many hundred times shorter ours is in these cabbins of clay? O, then be we thriftie of our time being short and precipitate also: and the faster we discerne our Sun to set, the more hast like honest labourers and wise travellers lets make to dispatch our worke and journey: goe wee along with the day, and let a day have a daies worke, a weeke a weekes, &c. and proceed as fast in service as our daies in passage, spend this speciall instrument no faster then it comes in: its best wisedome to take our daies before us, not neg-
b *Eccle.* 12. 1. lecting if young to *remember our Creator in the daies of our youth.* It cannot be denied but that its possible for an old sinner to repent and turne: howbeit, he is likeliest to bee richest, as in wealth, so in grace, that begins betimes: besides how unlikely that a man should be able to elicit repentance at pleasure in age and sicknesse, who hath beaten backe the Lords proffered grace in youth and health; the Lord is likely to bee well requited for all his favours, to have all the blade and flowre of a mans age cast to his vtter foes, and the refuse and stumps reserved for him: and its very likely wee shall fight a goodly field when for very impotency wee are ready to be turned forth of the campe.

Oh, then learne better, while we have strength, and memory to number our daies more wisely, and with *Vespasian* the Heathen prince pluche our selves by the eare for every lost day, and redeeme the next.

What

What a feaſt will it be to a mans conſcience, when hee hath ſpent according to his exhibition of time; and having a price put into his [b] hand, hath not wanted a heart to uſe it? Reſolve upon it, howſoever thou haſt failed in thy former beginnings this way, thy conſtant proceedings in well imploying thy ſhort time will quickly coſt, and bring in comfort in ſickneſſe, diſtreſſe, temptation, death when world of preferments, profits, and pallaces ſhall ſtand but as vexations before thy conſcience. [b] Pro. 17. 16.

As that mans ſtate upon his deaths couch is miſerable whoſe conſcience (then moſt of all) will embolden diſputes againſt him, what he hath done with time? why he melted the fat of it to ſmimble the wheeles of his luſts for quicker diſpatch of ſinne? objecteth why done ſo much evill ſo little good: and now after ſo much ſinne contracted, ſo little grace gleaned, what will now become of him, when his time and hee are both at laſt caſt? So, on the contrary, how happie hee, whoſe walke can ſhew him, and his conſcience witneſſe with him, that ever ſince he knew what time meant, and perceived how faſt it paſſed, hath beene no looſer by the uſe of good opportunities, but as he felt them ſlipping away, ſo he layed on better holt, caſting how to imploy the ſmalleſt mites of time ſome about his honeſt vocation, other ſome in hearing, reading, meditating, conferring, and eſpecially praying: ſome for his own particular, ſome for his family, ſome for others, all for the working and atchieving ſome true good for himſelfe and as many as he can: with what courage ſhall he look temptation and death in th'face, and, after all his painefull daies works in courſes of piety, ſhut up the windowes of his life towards a bliſſefull reſt in happy immortality.

The ſecond comfort belongs to all Gods children under any affliction: their daies paſſe apace, their ſorrowes cannot ſtay long; paine ſhal not long vexe, foes ſhall perſecute but a while: The [a] Apoſtle ſummes up the afflictions of this life into a moment. What ſpeake we of thoſe nibbling croſſes of the body? The laſt, now of all, ſinne ſhall make no long havocke in their ſoules, nor long bane their peace, nor ſhipwrack their ſecurity: [a] 2 Cor. 4. 17.

pluck they up their hearts, these stormes will over, these sad daies will have a night of joy: the time flies towards us when we shall have no time nor heart to grieve the Lord, no time to provoke him to grieve us: the [4] sword that pierced *Sauls* breast was nothing to the weapon wherewithall our Lord Iesus Christ hath wounded Satans head: his spirits, and fifty vials are bleeding forth apace: meane time, all that Satan and sin can do to us, is but to make us more heedfull and watchfull in our waies; all that death can do is but to turne the key and open the dore before us to a heavenly mansion. Comfort one another in these words, that the time hies apace, even swifter then a Post, that Satan and sin shall have no more to do with us; heaven misseth us as much as we earne for it, God will shortly call for us, the Angels shall carry us, Christ Iesus shall intertaine us, his Spirit shall welcome us, his [5] image shall satisfie us. Let this mitigate the sadnesse of humane life, (especially of the Saints) being the Third and last consideration from the Text. *They see no good.*

[4] 1 Sam 31 4.

[5] Ps 17. 15

The word *good* is of easie explication by noting how the word evill (its contrary) is in Scripture distinguished. There's one evill in the roote, as it were, partaking of that [6] Evill One Satan and thats the evill of sin, in relation whereunto its said of wicked times, [7] *the daies are evill.* There's another evill in the branches, and thats the effect and fruit of sin, *viz.* misery; in which respect daies of sorrow are termed [8] *Evill daies.* So (according to the rule of Opposites) the word *Good* hath a double sense drawne upon it: First as it participateth of the *Good* God in holinesse and righteousnesse: so Godly works are stiled [9] good works: Secondly, as it partakes of Gods bounty in the prosperity & comfort of the creature: in which respect [10] prosperous daies are called Good, and this is the proper sense of the word in this Text; *Iobs* daies saw no Good, that is, much misery: much losse in state, much feare in his children, much paine in his body, much discouragement from his friends, much horrour in his soule: all which as *Iob* suffered by way of triall, so all are sufferable by demerit: which takes us out a Third profitable, though hard lesson, *viz.* *Our best first time is sub-*

[6] 1 Joh. 5. 18.

[7] Ephes. 5. 16.

[8] Eccles. 12. 1.

[9] 1 Tim. 6. 18.

[10] Ps. 34. 12

Doct. 3.

ſelfe to great and ſore affliction. Short and ſweet were ſome mitigation, but our daies are as ſowre as ſhort. Swift and pleaſant were ſome qualification, but they are knotty and ſad as well as ſwift. All our daies are not faire, long, ſommer daies, but many gloomy, ſhort, winter nippy daies among. *Iobs* whole ſtory to the laſt Chapter, what is't but a ruth full Martyrologie of affliction. *Iacobs* ſtory well concurred with his confeſſion, that his daies were [l] *few and evil*: The Patriarke *David* had his ſtint this way, being exerciſed with [m] great and ſore troubles: and if the righteous are recompenſed upon earth with trouble for number [n] many, for meaſure [o] great, [p] how much more, ſaith *Solomon*, the wicked and the ſinner? Speake experience; of what condition is the vaniſhing vapour of our life? When we have made a hard eſcape from ſtifling in the wombe, whats infancy, but a brak of diſcontents? whats child-hood, but a ſchoole of reſtraint from without, a very bridewell of frowardneſſe within? What's youth, but a pitcht field of paſſions and diſtempers? Whats age, but a meere hoſpitall of infirmities? Our whole life worſe than a tragedy, (for that begins with ſome mixture of delight) wherein the firſt act is crying; the ſecond grieving: groaning is the laſt Cataſtrophe. No marvaile then if *Iob* calculate mans time to be not only ſhort, but [q] *full of miſery.*

[l] *Gen.* 47.9
[m] *Pſ.* 71.20
[n] *Pſ.* 34.19
[o] *Iob* 2 13.
[p] *Pro.* 11. 31.
[q] *Iob* 14.1.

For why? The Lord hath ſo appointed it, as *David* and *Hezekiah* upon their ſick beds acknowledge. God hath layed this heavie yoke upon all the ſons of *Adam* either for puniſhment or for tryall, and there's no eſcaping a thing decreed. Were it any way avoideable, wiſdome might diſcry ſome prevention. Were theſe ſtormes only upon the land or upon the ſea alone, the advantage of eaſe might be taken by the place; were they only without doores, one might houſe himſelfe within: but be he where he can be, he cannot avoid what he is borne to. Man is borne ſaith *Iob* to trouble, [r] as the ſparks flie upwards.

Reaſon 1.

[r] *Iob* 5.7.

Affliction is ſins native brood; if this hang on, the other will not fall off; as ſin that makes mans time narrow as a well for breadth, deepe as hell for bitterneſs, why elſe doth [s] *David* and *Ionah* complaine of helliſh ſorrowes? whoſoever therefore

Reaſon 2.

[s] *Pſ.* 18 4. *Ionah* 2 2

followes ſin becomes afflictions prey, neither have the law, and the Prophets noted any other chace for afflictions hunting but only the ſinner. If no man can ſay, he hath cleanſed his heart from ſin, no man ſhall be able to rid his ſoule or body from ſorrow. Truth is, ſin hath no fitter meanes wherby to execute its own ends then this. What aimeth ſin at? Death and deſtruction. What breaks and battereth downe more forcibly then affliction? Man made mortall muſt downe, iniquity is the axe, miſeries the ordinary ſeverall ſtrokes that lay the ſinner along.

Vſe 1. Do all ſuffer or deſerve to feele theſe ſtormes that paſſe the ſea of this mortality? Then this muſt firſt reſolve what to truſt to heere. This world is not a meadow full of flowers, but a wildernesſe of brakes and briars; now, this affliction catches at us; now, an other, at ſins ſuite, arreſts us; now a foe doggeth us, anon a ſickneſs laies us up: waking, ſleeping, dreaming: cares, aches, feares, craſineſſes and diſtempers, as thick as * *Iobs* ill meſſengers, haunt us; Dreame of what eaſe and comfort thou wilt after thy ſtate and condition ſo and ſo altered to thy mind, how thou ſhalt live as merrily as the day is long to (as your proverbe runs) after thy yoke-fellow obtained to thy minde, after all thy reverſions outlived, all thy purchaſes compaſſed, preferments atchieved, children placed; deceive not thy ſelfe: even after all thoſe, thou wilt ſtote upon a ſea of ſin, and therfore no leſſe then a ſea of waves, and rocks and ſhelves and ſtormes and pirats ſhall annoy and continually endanger thee. Art Gods tree? thou muſt be pruned; art Gods tilth? thou muſt be bowelled up with plow and harrow, els thou wilt be fruitleſſe: art Gods childe, chaſtiſed thou muſt be or graceleſs. Art Gods enemy he notes thy prancks, and is providing ſowre ſauce for thy pleaſant morſels: His hand is taking hold of vengeance, he is furbuſhing his * glittering ſword, that his arrowes may drink the blood, & his ſword eate the fleſh of the that hate him. Finally, be thou good or bad, ſet not to thy heart any deſcant of pleaſant ditty, whiles all the tune of thy life runs upon diſcords of iniquity; if any comforts appeare, they are but as the gleames of a March day beaten with ſtormes as faſt as they glimmer forth; and therefore as thou doſt not unlade thy houſe when the ſhowre

* *Iob* 1.14. 16,17,18.

* *Deut.* 32. 41.

showre is past, but keepest it to award an other: so, yet not a way faith and patience and watchfulnesse at the departure of any crosse, but taking a short farwell, reserve thy selfe to welcome the same againe or worse, sith this is not the haven but the Ocean.

2. Neither may we omit one duty in respect of our deceased friend, sorrow indeed becomes us considering what strange havock sin and death make of creatures so excellent: howbeit in respect of the deceased, what strange matter is befallen them? What more usuall, more naturall then for a man to die. Yesterday, saith the Philosopher, I saw a pitcher break, and to day I see a man die: the matter is no more strange than befallen thy wife, thy childe, thy brother, thy friend: he is but gone the way of all the earth; But whats the alteration, what hath the ‖ party let fall to th' ground? any more but nerves and ‖ Eccl. 12. 6.
sinews, as the verse hath it? ought else but a weak, crasy, putrefying body there to be perfumed against the resurrection? Whats the losse but a losse of much sinne, a losse of many sorrowes, of more dangers: and why should these divisions be such thoughts of heart? What would we desire more in our friends behalfe then the Lord hath done for them in their happy translation if they lived and died in him? Would we pull them back againe and hold nigge ? as *David* for his *Absalom*. ? 2 Sam. 19. 38.
against the Lord himselfe for them? No. What then? would you have them smart longer, suffer longer? Would you have the moth of anguish fret the garment of their flesh longer, affliction grind their very bones longer? Would you have Satans blowes to assaile them still, sins poyson to endanger them for ever? Mend this fault of over-grieving at friends departure, so mourne, as *Abraham* for deceased *Sarah*, and to rise from our friends corps, as ‖ he did from hers. View we our owne ‖ Gen. 23. 3
condition in the glasse of their mortality; theres no long time of division twixt them and us: we must shortly cut over the same ferry and meet them on the other side of th' shore: deaths boat was not appointed to carry all at once: the ferry not made to land all at one tide: stay the returne of the water for our turne: and taking but a short leave of the deceased, joying at their

their safe arivall, using survivers better, preparing to part with all, pray for a prosperous gale. In the meane, husband we our uncertaine, short, and swift time well: dispatch our works and willes against the tides returne: and sith we have many talents committed to our traffique, and barks of our owne to furnish, lets play the wise merchants, not to load our little vessels with all ordinary lumber and trumpery which every seller saith is good (more like to shipwrackes by the way then pleasure us at the shore) but take up that which *David* preferres before much fine gold, part for that which [b] corall & pearles are not to be named with; nor [c] Rubies or any other desirables are to be compared unto: buy the [d] Truth: purchase that hid treasure commended by our [e] Master, if the selling of all we have will reach it, and so ballace our small vessels with the choysest wares, that an ever blessed thirst may welcome our arivall. Then our faith will leave us, not our charity: let that grace work by this vertue now, for the best improving of al comforts, for whats our wit or state to procure, continue, use, or misse the least of them? and for the bearing of all crosses of this life, for whats our strength or naturall armour to prevent, withstand, remove, or award the easiest of them? Lay holt of the promises by faith in our Redeemers life, [f] as *Iob*, in his extremities; wrestle it out by prayer, as [g] *Iacob*, in his anxieties: commit our selves to our [h] faithfull Creator, get [i] comfort in his word, [k] joy in his spirit, and [l] Prince Michael to stand up for us amongst the children of his people, and then although it bee true, [m] *In the world yee shall have tribulation*, yet it is as true, *Christ hath overcome the world, in him yee shall have peace.*

[a] *Ps.* 19. 10.
[b] *Iob* 28. 18.
[c] *Pro.* 3. 15
[d] *Pro* 23. 23.
[e] *Luk.* 13 44.
[f] *Iob* 19. 25
[g] *Gē.* 32. 26
[h] 1 *Pet.* 4. 19.
[i] *Rom.* 15. 4
[k] *Rom.* 14. 17.
[l] *Dan* 12. 1.
[m] *Iob.* 16. 33.

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